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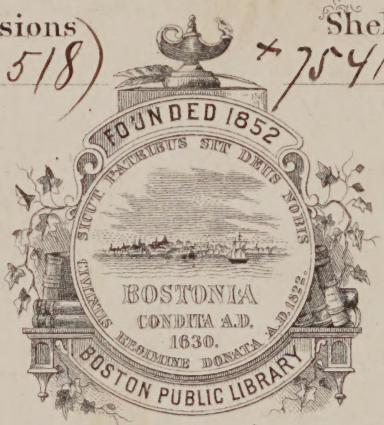

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DR. KENDALL'S SERMON

AT THE

ORDINATION OF HIS SON.

JANUARY, 1831.

A

SERMON,

DELIVERED AT THE ORDINATION

OF

REV. JAMES AUGUSTUS KENDALL,

AS PASTOR OF THE

FIRST CONGREGATIONAL CHURCH AND SOCIETY

IN MEDFIELD, MASS.

NOV. 10, 1830.

BY JAMES KENDALL,
Pastor of the First Church in Plymouth.

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SERMON.

Philippians iv. 17.

NOT BECAUSE I DESIRE A GIFT; BUT I DESIRE FRUIT THAT MAY ABOUND TO YOUR ACCOUNT.

The text breathes the true spirit of christian philanthropy. It announces the leading object, which should warm and animate the breast of every religious teacher. It expresses the great desire, the most ardent wish, the sincere and determined purpose of every true and faithful minister of Jesus Christ, with respect to the people over whom Providence has placed him as a christian watchman. He has no greater joy—no purer satisfaction—no higher reward in this world—than to witness, as the fruit and result of his labors, efforts, and prayers, their moral and religious improvement; their growth and increase in christian grace and knowledge; their progress towards christian perfection; and their fruitfulness in those christian virtues, which will prove a sacrifice well pleasing to God—and be accounted worthy of being finally rewarded with a crown of immortal life. This is the strongest desire of his soul; and to the attainment of this great object all his prayers, labors, and efforts are constantly directed.

The apostle, in this part of his epistle, appears in a most amiable and interesting point of view. Nothing can be more proper and decorous, than his language and conduct towards his Philippian brethren,—and, at the same time, expressive of the deepest humility and the most perfect confidence in God. He was now a prisoner in Rome for the faith and defence of the gospel. But he discovers no impatience under this allotment of Providence. Although deprived of the accommodations, many of the comforts, and necessaries of life, he nevertheless feels and manifests no discontent with his present condition and circumstances. He relied without wavering or doubting on the good Providence of God to supply all his need. He had given himself to His service, to the cause of his beloved Son, and the highest interest, the best good, of his fellow-beings; and, with a consciousness of this devotedness to the great work, in which he was engaged, he had learned in whatsoever state, condition, or circumstances he was placed, therewith to be content. He knew how to be abased, when it was the will and pleasure of God to humble him. And he knew how to abound, when his kind Providence was manifested in any way, or by any means, for the supply of his wants. In every place and in every condition, he had been instructed, and had learned the great secret, so necessary to every christian, and, especially, to an apostle and minister of Christ, both to be liberally supplied, without transgressing the rules of sobriety and moderation; and to be hungry and subjected to many privations, without murmuring or discontent. All this he was enabled to do through the influence of those christian principles and motives, which he had

embraced as the rule and guide of his life. This, however, is not said by way of boasting. He takes no merit to himself for this temper and conduct; but ascribes all to the strength imparted to his mind and heart through Jesus Christ, whose he was, and whom he served. But he is by no means insensible to the sympathy and kindness of his Philippian brethren. They had heard of his condition, and had communicated once and again to his necessity. He commends them for this expression of regard and sympathy for their spiritual teacher; and for the fruit and evidence, which they thus manifested, that his labor amongst them had not been in vain. They hereby showed, that they had imbibed and retained the true spirit of christianity—something that would abide with them, and redound to their advantage, and be set down to their account in the registry of God. It was this consideration, above all others, that gave value to these tokens of their sympathy and liberality. 'Not because I desire a gift, chiefly and above all, for its own sake, or on my own account,' the apostle seems to say; 'but, as the fruit and evidence of the christian temper and character, I esteem it of great value —because, in this view of your brotherly kindness, I feel assured, that what has been communicated for my personal relief and comfort, in my present exigency, will be still more profitable to yourselves in a spiritual view, and abound to your account in the kingdom of glory.' He was persuaded that an odour of so rich fragrance—a sacrifice so acceptable and well pleasing to God—would not be forgotten—but would ascend as incense to heaven, and be remembered and rewarded in the coming world. After assuring them, that his immediate wants

were supplied by their prompt and timely beneficence, he expresses his confidence, that the God whom he worshipped, and in whom he trusted—ever mindful of acts of generosity and kindness—would supply all their need from his inexhaustible treasures, and according to his glorious riches in Christ Jesus.

But, although this be the true spirit and meaning of the text in the connexion in which it stands; yet it is my purpose on the present occasion to take a somewhat wider range, and consider, in the first place, what ought to be the main object—the leading purpose of the christian minister, on his entrance upon the duties of his sacred office: And, secondly, endeavour to show how, or by what means this object may be attained, and this purpose accomplished.

First: The object and purpose of a true and faithful minister of Jesus Christ.

The improvement of the people of his charge in christian knowledge, virtue, and piety—their advancement, and so far as depends on himself to effect it, their perfection in the christian temper and character—is the main object at which he will aim—the chief desire which he must feel and cherish—the leading purpose, which he hopes, and, by the blessing of God, intends to accomplish. The standard is, indeed, a high one; but not too high for the sacred office of a christian minister. He may not reach the utmost height; but he will labor and strive for it; and, at the same time, act under the persuasion, that such attainment is possible—that it is practicable. He will take heed if he should fail, that the failure be not owing to himself. If he be found faithful to his trust, and in the

discharge of duty, whatever may be the result as respects others, he will, nevertheless, not lose his reward. He will not have labored in vain, nor spent his strength for nought. 'Though Israel be not gathered, yet will he be glorious in the eyes of the Lord; and his God will be his strength.'

But with such an object in view—with such a desire warming his heart, and stimulating him to new and constant effort—and with so noble a purpose urging him onward to its accomplishment—with the promised aid of divine grace to encourage and strengthen him—he will have reason to hope for better things, with respect to those among whom he is appointed to labor, and things that accompany salvation. With such a desire and endeavor, by the blessing of God, he will have reason to hope for sound and good fruit as the reward of his labor—fruit that will afford satisfaction and joy to himself, and abound to the spiritual benefit, the everlasting reward of his sacred charge. He may hope to witness, as the fruit and result of this ardent desire, this holy purpose of soul, this constant and persevering effort, their improvement in kuowledge and virtue—their progress in the christian life—their growth and increase in christian grace and holiness—and their gradual, though sure advancement towards christian perfection. In such a glorious result he will find an illustration of the saying of his Lord—and will see how 'he that soweth, and they that reap, can rejoice together:' But,

Secondly: How, or by what means is this object to be attained, and this purpose accomplished?

In order to realize this joyous harvest, the christian minister must take heed to himself. He must be prepared and well fitted for his holy vocation. His mind must be enlightened with useful knowledge—and enriched with Biblical learning—and sanctified by christian truth. 'For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts.' Before he can impart light to the minds of others, his own mind must be enlightened. 'For of thorns men do not gather figs, nor of a bramble bush gather they grapes.' Without toil and mental cultivation, there will be no good and wholsome fruit. There may, indeed, be a growth; but it will be the wildness and rankness of uncultivated nature. Whatever branch of natural science or literature may have a bearing upon his sacred profession, or furnish materials for operating on the minds of men, must neither be despised nor neglected; but must be called into requisition, and find a place, and be deposited among his intellectual treasures. 'That the soul be without knowledge;' even natural or physical knowledge, 'it is not good.'

An acquaintance with men and things—with the physical and moral world around him and within him—may be important and useful to the spiritual teacher and guide. It will enable him to unfold the attributes and perfections of God from contemplating his manifold works—to read divinity from the lily of the field—to echo the Creator's praise from the fowls of the air—and to reflect the light that has beamed upon his mind from the stars of heaven.

Without a competent knowledge of human nature, he will be found a very incompetent teacher of human kind. Ignorance here will be a fruitful source of error. Like an unskillful physician, he will neither understand the moral diseases of mankind, nor know how to apply the remedy. Being unacquainted with the principles and motives of men's conduct, he will be liable to form a wrong estimate of the merit or demerit of their actions. He is in danger of incurring the wo denounced on them, 'that call evil good, and good evil; that put darkness for light, and light for darkness.' To be qualified to enlighten and guide others, he must have studied the philosophy of the human mind; otherwise, he will not be able to trace the various windings, and secret labyrinths of the human heart. The deep things of human feeling, and thought, and passion, and conduct, both with regard to the virtuous and vicious, the righteous and wicked, the holy and profane, will escape his observation; and he will be unable to develope the character, or to judge of the actions of men.

It will greatly aid the christian minister in his knowledge of human nature to be familiar with the history of the church, its origin and progress—its opinions and conflicts—its degradation and triumphs—the darkness, superstition, and bigotry, in which it has been shrouded, and its efforts and struggles to shake off the yoke of ecclesiastical tyranny; and 'as the Lord's free people,' to return to the true light—the pure and simple faith, once delivered to the saints—and 'to stand fast in the liberty wherewith Christ hath made us free.' An acquaintance with ecclesiastical history is important to the christian teacher, inasmuch as it gives him a knowl-

edge of the corruptions of christianity—of the various human opinions and appendages, that have been incorporated with it, and handed down, and embraced as the revelation of God. Such a discovery will excite him to a more diligent and earnest inquiry for the truth as it is in Jesus; and help him to disburden his mind of all erroneous opinions and unscriptural views, and to resolve to keep it open to the true light, and to follow it, whithersoever it shall lead. It will enable him to perceive and to deprecate the evils of mental, as well as physical slavery, and more highly to value, and more firmly to maintain, that liberty of conscience—that freedom of mind, which he inherited from the Father of lights—and without which there would be no progress in christian knowledge and virtue; but like the shadow upon the sun-dial of Ahaz, though without a miracle, and with no sign of healing, he would 'go backward,' and settle down in ignorance and darkness.

But the word of God, especially, the revelation of Jesus Christ, is the principal means, by which the christian minister must be qualified for the faithful and successful discharge of the duties of his sacred office. This is the great storehouse, from which he is to draw materials for enriching his own mind, and preparing himself for the sacred work of enlightening and saving the souls of men. It is to the spiritual guide what the chart and compass are to the mariner. Amidst the storms and conflicts of the moral elements around him, it will enable him to keep on his course. Or, if, peradventure, through trouble and darkness, he be forced out of his way; yet, when the storm is over, and the troubled waves are stilled, by the aid of this heavenly guidance,

he will soon regain the track from which he was driven, and be conducted safely to his desired haven. No pains should be spared to understand the nature and design of the divine mission of Jesus Christ—a design, which runs through, and manifests itself in every part of the christian dispensation. And, in the interpretation of the sacred scriptures, nothing should be allowed to militate with, or counteract, the main design, the leading purpose of a benevolent and merciful God in the revelation of his beloved Son. This design and purpose are every where declared to be to enlighten, to sanctify, and save the world. Or, in the language of inspiration, 'to redeem mankind from all iniquity, and purify unto God a peculiar people zealous of good works.' This, the grace of God, that bringeth salvation, teaches us. For the accomplishment of this glorious design, the infinite Father raised up this great Prophet, and sent and sealed him as his anointed Son, the Messenger of his will, to make known his councils respecting the race of man, and to bring life and immortailty to light. For this, Jesus Christ, in the character and with the authority of God's Messiah, taught, and suffered, and died—and arose from the dead, and ascended into heaven—where, by his unceasing and all prevailing intercessions at the right hand of God, he is still carrying on, and perfecting the work, for which he was sent into the world. This great design of christianity should never be lost sight of by the minister of Christ; and all his labors and efforts, in the discharge of his sacred duties, should be brought to bear upon, and cooperate with it. The distinguishing doctrines of christianity, its practical precepts, and the great example which its divine author

left for the imitation of his followers, are all in accordance with the same gracious design, and tend to the attainment of the same great end. These also should be familiar to the mind of every religious teacher; and whatever comes from his sacred treasure, whether new or old, should carry with it the evidence that he has been with Jesus—that he has drank in of his spirit—that he has partaken himself of the spring of living water—that he has been sanctified by God's truth—that he is engaged in his service—and that it is the purpose of his soul, his firm resolve, through Christ who strengtheneth him, to 'do the work of an evangelist'—and to do it faithfully, and to the acceptance of his divine Master.

There may be 'some things' in the holy scriptures, especially for the young and inexperienced minister of Christ—and not for him only—'hard to be understood.' But, if he give his mind diligently, earnestly, and prayerfully to his work—with a desire and determination, as far as he may, to come at the knowledge of the truth—the difficulty, for the most part, will at length be removed. 'Light will rise in obscurity, and the darkness become as the noonday.' I do not say that it is proper or necessary to wait until every difficulty is solved, before entering upon the christian ministry—that the servant of Christ must 'understand all mysteries and all knowledge,' before he attempts to impart the light and truth, which he has acquired, to the minds of others. The first disciples had but an imperfect knowledge even of the character of their Master, when they went forth for the first time to preach the kingdom of God. But notwithstanding this imperfection of their knowledge as to

his true character and the purpose of his mission, they, nevertheless, were clothed with authority as the servants of Christ—and, in obedience to his command, 'they went forth, and preached evey where—the Lord working with them, and confirming the word with signs following.'

It would not speak much in favor either of the modesty or learning of the young theologian to boast that he had gotten the mastery over every difficult passage, which occurs in the word of God—that, in his intellectual and spiritual growth, he had reached 'the measure of the stature of the fulness of Christ.' Timothy, after entering upon his sacred work, was charged, by his spiritual father, to 'give attendance to reading; to meditate upon these things; to give himself wholly to them;' hoping as the result, 'that his profiting might appear to all.' Still less would it argue in favor of his character and usefulness as a minister of Christ, to settle down in the belief, that he had already arrived at all the light and truth contained in God's revealed word. This would be to circumscribe his intellectual and moral improvement. And, by thus limiting his own christian attainments, he would in effect set bounds to the progress of those, whose growth and increase, it is his duty to promote. The inspired author of this epistle, notwithstanding the repeated revelations, which he received from his divine Master, thought and practiced otherwise. He neither considered himself as having already *attained* to the highest elevation of the apostolic character; nor as being already *perfect* in christian grace and knowledge. But in his progress only—moving onward, and rising upward withal toward the prize.

'This one thing he did, forgetting those things, which are behind, and reaching forth unto those things, which are before, he pressed toward the mark for the prize of the high calling of God in Christ Jesus.'

If such were the purpose and resolution of this great apostle, and if he deemed this course indispensable to the highest attainment in christian knowledge and virtue—surely the christian minister, with no expectation of any miraculous assistance,—no hope of any new or special revelations—will not feel more satisfaction with his present attainments—nor more confidence in the abundance and perfection of his ministerial qualifications. He will still consider himself, with respect to Christ, as a disciple—a learner—and still look up to his Master for instruction. He will resolve, with the venerable and pious Robinson, to 'keep his mind open to all the light and truth that may at any time, or by any instrument, break forth from the written word of God.' He will not adhere to an error, when once convinced that it is one, merely because it is old; nor reject a truth, for no better reason than because it is new. He will examine it, and compare it with other scripture truths; and so far, and no farther, than it corresponds with the truth of the gospel, he will embrace it firmly, and contend for it earnestly. He will arm his intellectual vision with the highest power at his command; and, if a new star, whose light has never before reached the earth, present itself to his mind's eye, he will gladly receive and rejoice in it; and, so far as he is able, he will reflect its newly discovered beams upon the general mind around him; guiding it to the sun of righteousness, 'the true light, that lighteth every man, that cometh into the world.'

In this way and by these means the servant of God and minister of Jesus Christ becomes qualified, and thoroughly furnished for the great and good work of enlightening, purifying, and saving the souls of his people. And let it not be said or thought, that this is a light and easy task, that this preparation can be made without much labor, or anxiety, or study, or thought. Believe me, this preparation for the pastoral office is not an easy and light work. It demands, and calls into requisition all the powers of the mind, and the purest and best affections of the heart. They know little of the nature and demands of this holy office, who imagine that any good progress can be made in this preparation without much toil, and intense study, and deep thought. It requires too some self-denial and many sacrifices. And its chief reward, great as it may be, besides the immediate satisfaction arising from doing good, is a distant one. It is an object of faith, not of sight. It is laid up in heaven; and is reserved for them only, who deny themselves, and take up the cross, and follow Christ, wherever allegiance to him and fidelity to their sacred trust shall call. The labor necessary to this preparation, connected with the responsibleness of the pastoral office, brings the physical constitution to the severest test; and the divinity student, thinking only of duty, and regardless of the health necessary to the successful discharge of it, often falls a martyr to his profession, ere he enters upon its active duties; or before he has witnessed the fruit of his labors, or tasted the joy of a spiritual harvest. It is this, sooner than old age, that spreads paleness over the countenance, and causes strength, and heart, and life to fail.

With this preparation, if he survive the labor of it, and with full purpose of heart to seek and promote the best interest, the highest moral improvement, the immortal welfare of his fellow-beings—especially of his particular charge—the faithful shepherd goes forth to his work—looking to heaven for assistance, guidance, and blessing; and with a determination to devote himself, with all his powers and acquirements, to the duties of his holy vocation. The great object at which he aims, and to the attainment of which all his prayers, labors, and efforts are directed, I repeat, is the salvation of the souls of his people. But this purpose he hopes to accomplish in no other way than that which God has appointed; viz. by being instrumental to their becoming wiser and better; in imparting increasing light to their understandings, and grace to their hearts; in promoting their christian progress; their advancement in piety and holiness; the spirituality and elevation of their christian character; their growth and fruitfulness in whatever is pure, lovely, ornamental, and praiseworthy in the disciples and followers of Christ.

In such a result he will realize the accomplishment of his desire, and the fulfilment of his joy. In order, if by any means, to obtain and secure this result, he must 'preach the word,' and not the doctrine and commandments of men; 'be instant in season, out of season; reprove, rebuke;' or, at least, 'entreat, and exhort with all long-suffering and doctrine.' Filled with the spirit of his sacred charge, he will not shun to declare, so far as has been, or may be, made known to him, all the counsel of God. Whatever in the character or history, the teaching, example, or sufferings of the Saviour,

may by its influence or tendency operate to bring men to the knowledge and obedience of the truth, he will recommend and enforce, not in 'the spirit of fear, but of power, and of love, and of a sound mind.'

And, while, with all good fidelity and a pure conscience, he is thus discharging the sacred duties of a christian minister, will he not find his desires and efforts seconded on the part of those, who have freely chosen him for their teacher and guide in the way of life? May he not hope, so long as he is faithful, that they will be disposed to lighten his burden, and facilitate his labors, and fulfil his joy—by their prayers, their sympathies, their kind offices, their tender charities?—Above all, by their constant and devout attendance upon his ministrations—and 'walking in all the commandments and ordinances of the Lord blameless?' Such a disposition and conduct will be deemed his best reward. They are the more to be desired, because it is the fruit, that will abound to their account. It will brighten the crown and increase the weight of glory, laid up as the reward of well-doing in the kingdom of God.

But the faithful and devoted shepherd, to be active and useful, must live. While he is laboring and watching for souls, his mind as far as practicable must be free from inordinate, perplexing, distracting worldly cares and pursuits. And can it be considered a great thing, or unreasonable, that he, who planteth the vineyard should eat of the fruit of the vineyard?—that, while he is feeding the flock, he should be fed himself from the milk of the flock? 'Even so hath the Lord or-

dained, that they who preach the gospel should live of the gospel.'

It is not necessary, however, in the place where I stand, and before the society, whom I am called to address, to refer to so high authority for supporting the christian ministry. They doubtless, no less than the Apostle, consider the 'laborer as worthy of his reward.' And a regard to their own best interest, and a desire to avail themselves of the greatest possible benefit from the labors and services of their newly-elected pastor, is the best pledge of their desire and disposition to provide him with all needful support, so long as he labors for their good and is devoted to their service. And, I trust, I have not mistaken the purpose and disposition of the pastor elect to learn in whatsoever state or condition providence may place him, therewith to be content. He has not been taught nor encouraged as a minister of Christ, to 'seek great things for himself' with regard to the present life; but rather, 'by patient continuance in well-doing, to seek for glory, and honor, and immortality, in the hope of better and 'eternal life.'

In the solemn and interesting transactions of this day, connected with the agreeable circumstances under which the sacred relation, between you, my son, and this christian society, has been formed, and is now to be sanctioned, my desires and my hopes thus far, with respect to you, are realized. The harmony and entire unanimity of their proceedings, relative to your settlement with them as a christian minister, is not only a proof of their respect and regard for the institutions of religion, and of their desires and 'endeavor to keep the unity of the spirit in the bond of peace;' but is the

best pledge they could give, if you are faithful, of their continued attachment, affection, and confidence; and of your peaceful, quiet, and successful ministry among them. 'And this I pray, that their love may abound yet more and more in knowledge and in all judgment; that they may approve things, that are excellent; that they may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.' And it is my sincere desire and fervent prayer, that you, my son, may prove yourself worthy of the sacred trust, which they have reposed in you. I know the early and unhesitating desire and purpose of your heart have been to 'serve God in the gospel of his Son.' And, I hope, it will not be deemed improper for me to add, that I am apprized of no circumstance in your character or life, that has created a doubt as to the purity of your motives, or the sincerity of your desires. I trust that you have come to this united people in the spirit of your sacred profession, and in the fulness of the blessing of the gospel of Christ; that you have devoted yourself, heart and life, to their service for Jesus' sake; that the single purpose of your soul, your first and great desire, is, by the help of God, to build them up in faith, in purity and holiness; to promote their christian progress; the growth and elevation of their christian character; and to witness as the fruit of your labor, in co-operation with the agency and influence of the spirit and blessing of the almighty Father, their constant 'diligence,' their unceasing effort, to 'add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to

patience, godliness; and to godliness brotherly kindness; and to brotherly kindness, charity.' This is fruit, that will abound to their account, and make them your joy and crown of rejoicing in presence of our Lord Jesus Christ at his coming. Thou, therefore, my son, be strong in the grace that is in Christ Jesus; and be not moved away from the hope of the gospel. Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity; in spirit, in faith, in purity. And may the Father of lights, with whom is the residue of the spirit, and from whom come all good influences, vouchsafe to you his presence, guidance, and blessing. Be thou faithful unto death; and when the Chief Shepherd shall appear, he will give you a crown of immortal life.

CHARGE,

BY REV. P. CLARKE,

OF NORTON.

Rev. and Dear Sir:

You have now formed a relation with this Church and Society, which gives you the care of their immortal souls, and deeply involves their eternal interest. You have taken upon yourself the vows and obligations of the Christian Ministry among them, and you are consecrated to the work by prayer and the imposition of hands. On entering such an important trust, embracing all the duties of Pastor and Teacher, you must feel the weight of the charge, and it is your request to have it enforced according to the order of the gospel. In performing this part I assume no authority as a dictator, but only as an elder brother would enforce the authority of Christ. He is your Master. You are his Ambassador. You derive your authority to preach and to administer the seals of the covenant from his Gospel. Every thing connected with the office of such an Ambassador includes a solemn charge. The very place where you stand—the solemnities of this occasion—the weight of precious souls—the momentous

concerns of eternity—all unite their force in pressing upon you the duties of your high vocation. You read the substance of them in the instructions Paul, the Elder, gave to Timothy and Titus. Those Epistles, addressed to the ambassadors of Christ, furnish you with a summary of your charge.

We deem it our duty, however, according to apostolic direction, to charge you before God and the Lord Jesus Christ, *to take heed to the ministry* you have received of the Lord, *that you fulfil it* by faithfully discharging its duties, watching for souls as one who must give an account. *Take heed to yourself*, that your heart be *right*, and your motives *good*, in pleading the cause of Christ and the good of souls—that you feel the *greatest interest* in the Redeemer's kingdom yourself, and the greatest engagedness in making it interesting to others. Keep your heart with all diligence, that the issues of it may be a good example to believers in word and works, in doctrine and practice, in faith and holiness. Be sober, vigilant, and temperate in all things, following after righteousness and peace.

Take heed unto the flock, over which you are placed an overseer, and feed them with the pure milk of the Word, giving unto all their portion in due season. Manifest a tenderness toward both old and young, and strive to gather them all into one fold under Jesus Christ, the great Shepherd and Bishop of souls.

Preach the word in simplicity and Godly sincerity, not with fleshly wisdom,—not after the creeds of men—but preach the *doctrines of Christ*, and make *him* your model in all spiritual things. Forsake not the evangelical style of preaching: for no words are more power-

ful than the words of Gospel truth. *They are sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit.* Let the word of God have free course in your own mind, and give it a free course among your hearers, that its heavenly beams may give light to all around you. Be determined like Paul to know nothing among your people so much as Christ crucified, that is, *the spirit of Christ*, ready to be crucified for the truth. Preach Jesus Christ in all his offices, and in his true character, as the Son of God and Saviour of the world, teaching the importance of repentance and remission of sin in his name, and using the most forcible arguments to persuade sinners to come to him for light, life and happiness. Preach evangelical holiness in all its branches, and that faith, which works by love, purifies the heart, and overcomes the world. As far as possible catch the spirit of your Master, who toiled and prayed and suffered for the souls of men. Follow him in his well-regulated zeal to save those, who are lost in the world, and to make rational beings feel, as they ought to feel toward their improvement for eternity. Discourage no human exertions by degrading human powers, but plead the cause of human nature and dignity of the soul as it comes from the hand of God, and is made but a little lower than the angels. Rouse it up to retrieve its lost character, by emboldening its strength and encouraging its exertions to lay hold on eternal life. The times demand this exertion for mental improvement and intellectual elevated enjoyment. It is time to show immortal souls what they *might* be, what they *ought* to be, and what they *must* be in order to be fit for heaven.

Neither think it unimportant to attend to the manner, as well as matter, of your preaching. Is eloquence deemed of so much importance at the bar and in the forum, and can it be viewed of but little consequence in the pulpit? Are not the immortal themes of eternity, embracing the greatest interest of a never dying soul, sufficient to give energy to the mind, warmth to the heart, and eloquence to the tongue? O, my brother in the Lord, let these high themes of eternity, united with the mandates of heaven, stimulate your mind to cultivate that pulpit eloquence, which will convince the understanding, enlist the feelings, and engage all the energies of the soul to accept of salvation by embracing and following Christ. To this end give attendance to reading, meditation and prayer. Study to become *a workman that needeth not to be ashamed, rightly dividing the word of truth.*

Moreover we give you in charge to administer the sacraments of the New Testament to all proper subjects. If driven to discipline in the church, do it with impartiality and boldness, yet with prudence, tenderness and love. Show yourself strong in the Lord and in the power of his might, and look for your assistance and encouragement to the great Head of the Church, who has promised a sufficiency of grace for you.

Keep, therefore, these things in substance, and the same commit to faithful men, as you may be called to it under the Providence of God. The grace of our Lord and Saviour Jesus Christ be with you forever. Amen.

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